

THE SHAKER.

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"Go preach the kingdom of God!" The testimony of eternal truth.

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Shaker Village, N. H.

The Virgin Character.

ELIZABETH MARTIN.

"They who have kept their spirit's virgin whiteness
Undimmed by folly, and unstained by sin,
And made their foreheads radiant with the brightness
Of the pure truth whose temple is within,—
They shall see God."

"Blessed are the pure in heart, for they shall see God." This beautiful beatitude of our Savior contains an all-important theme for contemplation by the true religionist; for as breath gives vitality to the whole body, so should purity of heart and life invigorate and vitalize the soul, the fountain from whence flows love to God, good-will and good deeds towards all mankind. It is the pure oil of religion, which, lighted by divine love, sheds perpetual light on the pathway of life.

As the term virgin signifies pure, it may be applied to any perfectly pure substance as virgin gold, virgin soil, virgin snow, meaning pure gold, pure soil, pure snow; so the term virgin character, including both sexes, means pure men and pure women.

The term celibate, as illustrative of the pure life of the Shaker, is not sufficiently broad to define the real basic principle of our institution; for there are many celibates, while there are few virgins. The one prime element of the virgin character is love to God; this permeates the whole being; the imaginations, thoughts, desires and aspirations are all heavenward. The virgin cannot deal falsely, for he loves his neighbor as himself. He cannot be selfish, for he sees the image of God reflected on every object, and is only satisfied with pure, active benevolence, pure truth and pure love, as the governing principles of a pure life throughout.

Canterbury, N. H.

Feed My Sheep.

E. H. WEBSTER.

Ere the most patient of all suffering spirits had passed the mortal agony, and yet lingered around his mourning flock, out of his anguished soul he breathed the words, "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest that I love thee." He saith unto him "feed my sheep." Three times he repeated the question, and

Peter, grieved, replied, "thou knowest all things; thou knowest that I love thee." But as if to require proof of that love he says once more, "feed my sheep."

Jesus had gathered together a little flock and now the great consideration was how to protect and keep them, and in his wisdom he saw that if fed with suitable food, they would be sustained and grow to become a powerful influence on the earth.

Called out from broad pastures of evil into narrow fields of grace, the heavenly shepherd realized that to make them grow, there must be something more than restraining means, even a full supply of life-giving nourishment, hence his thrice-repeated ejaculation, "feed my sheep." But what is the food the spiritual lambs need to aid their growth in the divine life? Can aught be better than the words of Christ adapted to their comprehension, and lived out in loving and continual example? This must certainly be strengthening and sustaining.

"Feed me with food convenient for me," said the psalmist; and we know that in nature every living thing in order to grow and properly develop, must find the elements its being needs, to form the new particles which are to supply the wearing-out of tissue continually going on. And as the daily bread must do this for the mortal body just as really does the spirit, quickened into life, need spiritual food to make it grow and thrive. When Jesus said "I have bread to eat that ye know not of," he only asseverated this idea, for he had become so spiritualized in his life that the ministrations from the spirit-world almost supplied at times, wants which are so pressing to the natural man. And the joy he found in ministering to minds diseased and thereby relieving suffering, was his life and his element. A like devotion to holy uses will make it our meat and our drink to do the will of our Father; and the intense hunger and thirst we feel at times after righteousness, will be filled according to the promise; for righteousness, which is simply right-doing, right-thinking and right-being, when practiced by each individual, will constitute the sum of goodness, justice and equity, which will remove the wrongs of earth, and bring about the blessed era when righteousness shall reign.

Harvard, Mass.

An Aged Reformer.

F. W. EVANS.

In conversation, this morning, with an octogenarian brother, he related to me his experience. Pointing to a tobacco-box in a pigeon-hole over his head, he said "For seventy-one years I chewed tobacco. For the last five years I have not taken a particle." Opening a drawer, he handed out a large can, half filled with what he called the best quality of tobacco, saying: "I left using the narcotic voluntarily. It did not injure my health. But it was a great act of self-denial. In the spirit-world, I shall not be afflicted by a desire for tobacco. It is far easier to break a bad habit here than there."

Tried as Gold.

MARIA WITHAM.

As gold is purged of worthless dross,
Under the furnace blast—
Grows purer by the seeming loss,
And shines undimmed at last;—
As brightness, like the morning sky,
When winds are soft and fair,
Reflecting to the Master's eye,
His image mirrored there—
So by the fierce and angry fires,
Of trial and of care,
May we, if so the soul aspires,
The Savior's image wear.
These come to purge from clinging dross,
To purify the soul;
To bring us nearer to the cross,
And Heaven's complete control.
Enfield, Conn.

Epitomic History of the Watervliet Shakers. No. 2.

D. A. BUCKINGHAM.

OF THEIR LOCATION. In the first settlement of believers at Watervliet, the place selected for location by the early pioneers was about seven miles northwest from Albany, in a dense forest, beside a small stream, along which was a dismal swamp of huge bogs, wild grass and weeds. The stream of water coursed its way rather northward, but so very winding in its course it was judged that four rods would make scarcely one when straightened. It frequently formed little pools or slough-holes, some three, four, and five feet in depth. Where now stands the principal building of the Church family, there was then a pool of water nearly eight feet in depth, and served as a place of resort and amusement for the young in swimming and washing.

This said stream, since called and

known as "Scherluyn creek," was shortly after straightened by cutting an entirely new channel, while the old one and the many slough-holes connected therewith, were filled with dirt and sand drawn from the hills some short distance away. It was the practice of the leaders and all the male portion of the family, with some of the females, to turn out occasionally, cutting and piling bogs, and filling up the deep holes. But soon the bogs would again appear and then another conflict would ensue to subdue them; and so it continued, one scene after another, season after season, until one dry summer settled the controversy, for the ground and bogs took fire, which destroyed them. Finally a portion of the low-land was so much improved as to yield a wild grass, which could be secured by the brethren conveying it to the rising ground on poles.

It would require much space to describe the then appearance of the place, to show the difference between that and what a visitor would now behold. Tens of thousands of loads of sand have been carted or carried from the sand-hills not far distant, to fill holes and raise the low-land for acres around where the village of the Church family now stands. For many years it was the practice for all who were able to work, to turn out with teams and equipages on Saturday afternoons to draw sand for these purposes. Often when digging for water, laying drains or aqueducts, we now come upon old stumps, logs or trees, three, four and more feet under ground, which have been hid from public view for seventy-five or one hundred years, which still are as sound as a nut.

Elder John Hocknell, one of the number that came from England, did much in the line of clearing the land. He seemed to take pleasure in subduing the bogs and digging out old stumps. Morrell Baker, Jr., one of the active laborers and a scribe of those days, writes: "When I consider how much labor we performed, and how well we soon began to live under existing circumstances, it seems to me almost a miracle; for one half of the work then done brought no immediate profit, but was only fixing the face of the earth for the benefit of after generations, and laying a foundation for the future; and in all this we never hired a day's labor to assist us."

"Some have wondered how we performed so much and lived; but the story is short and easily told. It was this: When there was any hard job to be done, all had notice of it beforehand and prepared themselves for the task, and to move at the call. None were excused who were able to go. No matter for individual business, whether profitable or not. 'Our union is our strength,' was the motto, and herein was the profit and the blessing. The deacons led the band and all moved as the heart of one. Consequently the hills were laid low, the valleys raised, and the rough places made smooth."

God's Word.

HERVEY L. EADES.

Notwithstanding the subject of what constitutes God's word has perplexed the world for ages and been widely discussed and much befogged by writers, so that agreement has hitherto seemed impossible, still, I think it can be made plain to the common mind: This is the task I have now proposed for myself. It will first be necessary to state what we are to understand by the term God. It is hardly sufficient to say the "Supreme Being," as a finite being may be supreme over all other finite beings. Such was Christ; but Christ was not God, only as God-man, the son of God. We understand by the term God in its highest sense to mean, Infinite Spirit, omniscient and omnipresent; then to speak of more than one Infinite God is childish, equal to declaring there is no infinite God, but being infinite in his presence, as well as his power in all worlds and all places, in all humans and all things, at all times, makes all works his own except that which is changed, obstructed or counteracted by free agents, and for which the free agents are themselves accountable. We admit that the doctrine of free agency is disputed by some philosophers of note, and although we are conscious of this freedom, it is difficult of demonstration in the face of necessity. The non-acceptance of this doctrine is where the honest Hebrew philosopher, Benedict De Spinoza, missed the mark, who, in his Ethics, throws all acts, causes and effects back to infinity, making them rest with God; disagreeing with Locke, who thus manfully comes to the rescue: "Whatever necessity determines in the pursuit of real bliss, the same necessity with the same force establishes suspense, deliberation and scrutiny of each successive desire, whether the gratification of it does not interfere with our true happiness and mislead us from it. The government of the passions is the right improvement of this liberty," &c.

Now the word of God to free agents, is the operation of the ever-present Infinite Spirit on the higher consciousness of their unfolding. God does not impress his word on any above and beyond the condition to which he has unfolded them, else his word to them would be incomprehensible and therefore void; hence it is not unreasonable to affirm that it was the same God or ever-present Infinite Spirit operating upon the higher consciousness and highest unfolded condition of Moses, when the utterance was "an eye for an eye," that operated upon the still higher unfolding of Christ, when the utterance was "love your enemies." To affirm that both were equally God's word, affords no evidence of contradiction or change in the mind of God; it only shows that the latter had attained to a higher state of development than the former, comprehending the attributes of love and mercy, in a degree which the former had not reached, thus doing away with the subterfuge that one God directed Moses, another Christ, and another the Quakers

and Shakers, and so on, thus losing sight of the omnipresence of God altogether, and concealing the grand truth that the word of God to all humans, heathens, Protestants, Catholics, Oneidians, Quakers or Shakers, is the operation of the infinite on their higher consciousness, which if obeyed brings present justification to each class, or each individual of such class. But justification is not salvation nor redemption, these are attainable only through Christ; that is by seeking until we find him, where he has "placed his name for salvation," and then by "walking as he walked and overcoming as he overcame." But we say God is dual: very well, but this, properly understood, does not destroy his unity. He is dual only in the subordinate sense. He exists equally in both male and female; He is therefore male in the masculine, and female in the feminine. The ever-present infinite Spirit speaking by the organs of the man is the Father, the same spirit speaking by the woman is the Mother,—His unity remaining inviolate, and unity and duality are thus reconciled. All the anti-christian fuss about a fixed throne, located in space somewhere "twixt earth, sea and skies," is pure fiction, chimera, with no rational basis, as such notion destroys the idea of his infinity. This, however, does not conflict with the idea of his kingdom in heaven, where Christ is the visible head, who is still directed and controlled by the operation of the Divine Essence on his higher consciousness, and to whom all must bow, angels or men. But the God that can go and come from one part of space to another is finite and must be some subordinate creature to whom the term God is applied. Moses and Jesus were God to the people in a subordinate sense, they being the highest unfolded of the race; One under the natural law, the other under the spiritual. The idea is very absurd and finds no support in reason or revelation, of the Infinite focalizing his whole self in either; because whilst operating on their consciousness, He was at the same time operating, holding and guiding millions of worlds and all within them. If the affirmation that "God cannot possibly be in any evil work" be construed to deny the eternal presence, then the affirmation is at fault, because God is either omnipresent, or He is not. If he is not, He is circumscribed. If he is circumscribed He is finite, and can be measured when infinity disappears. But God is ever present, in the cyclone, in the fire that warms, or that which reduces cities to ashes. He is equally in the flint of the winged and quivering arrow of the wild Indian on its errand of death, as in his heart to condemn or approve, or in that of angels or men on errands of mercy and love. That it has been his will to impart free agency to man, who may do evil or good at pleasure, does not deny in the least degree the ever-existing Eternal Presence. But to further elucidate, we return to Gospel ministers. Being appointed from above, when they speak or act free from every earthly bias or passionate influence, either in or out of themselves, being moved in obedience to the Infinite Spirit operating upon their higher consciousness, or in obedience to the more highly unfolded ministers or agents before them, they simply are agents or tools in the hands of God, when what they say is the word of God and what they do is the act of God, which would be sin for them to withhold or to change, and which should be freely accepted by all under them; notwithstanding such ministers or appointed agents may have many imperfections to contend with in common with the rest of their brethren and sisters. Christ himself was tempted in all things like his brethren. No excuse for disobedience to the law of Christ, or God through him, or his appointees, should be made in consequence of this. Now of appointments: Some one or ones must be appointed to lead in every department of

Christ's kingdom, either in heaven or on earth. To make it a God-appointment, the appointing power must be freed from selfishness and passionate bias. Then such appointments should be acquiesced in by all. Because some such fail to properly fulfill the call, is no argument against this conclusion. One of Christ's was a failure. The false but popular democratic cry of "*Von populi, Von Dei*," is at variance with the whole genius, tenor, structure and very existence of Christ's kingdom, which is a Theocracy pure and simple, and every iota of democracy that finds lodgment therein only has the tendency to lower its status and cause it to interblend with the kingdoms and communities of the world, and make it both "common and unclean." Ours is the antipode of democracy; the one being the government of God, the other of men; the heads of one being appointed by God above them, the heads of the other by men below them. The one is from above, the other from beneath. When Christ said to the Pharisees in the temple, "Ye are from beneath, I am from above," He did not mean that they came from some nether world up through a hole in the ground; no more than he did that he came down from some supernal world through a hole in the sky. He simply meant to convey to them that they were actuated from the lower regions and impulses, whilst his promptings were from the higher, theirs from beneath, his from above. But they were natural and carnal and could not understand him. "You have not chosen me but I have chosen you," said Christ, and so it must remain in solid contrast with all other communities of earth. We are not chosen by the world, but chosen out of the world.

All the external gazing and clatter about this great day of scientific progress which is attempting to make of Christ a myth, to shun his cross, and all the twaddle about more elbow room, throwing off priestly shackles, and asserting personal rights and removing necessary restrictions within the kingdom, comes from an overweening conceit and a restless worldly animal nature that is ever pleading for more indulgence. It never comes from the truly spiritual side of their being. This, under all circumstances, is ever childlike, simple, unobtrusive, thankful, prayerful, meek, loving, good, forbearing, forgiving, unretaliating, holy, happy and angelic. Who would not choose this state at the expense of fettering and crucifying the world within?

South Union, Ky.

Christian Faith.

MARIAN PATRICK.

We can place a true estimate on our faith, by the consolation it affords in the trials that we are daily called to pass through; and those who possess it, find some gracious purpose in every combination of circumstances. In this influence there is nothing mysterious, it shows the christian his God, who disposes everything in benevolent wisdom, producing characters of unexpected worth, invigorating certain virtues by peculiar probations, breaking the fetters which bind us to temporal things.

We would call particular attention, for the last time this year, to the fact that those who would like to subscribe for that noble, instructive family periodical, *The American Agriculturist*, can by subscribing for it in combination with *THE SHAKER*, obtain both papers at less than the subscription price of the *Agriculturist*! Now is the acceptable time. Send \$1.50 to N. A. Briggs, Shaker Village, N. H.

Notes by the Way. No. 8.

HENRY C. BLINN.

"He made sad havoc with the king's English" was the remark of one who had been to hear the great evangelist preach. The criticism may not have been misplaced, although projected by disappointment. Accustomed as he may have been to a gorgeous church, with prayers and sermons in the language of Addison, we are surprised at the mildness of the remark rather than at the severity. This beloved grammarian had no doubt been suffering intensely under a self-imposed penance and surcharged with the nervous torture, had left the meeting thinking only of the sad violations of the rules of syntax. The earnestness and self-abnegation of the Lord's servant, the prayers of the penitent, as well as the hymns of praise, found in his heart no response. The displacing of an adjective or a pronoun at the commencement of a petition, or a doubtful auxiliary before its verb in the sermon, had ruined the artistic effect upon the poor man's mind.

There seems to be a strong incentive in some to indulge in the spirit of unkind, and hence unjust criticism. This is often manifested by the publicity which is given to some slight errors of speech or eccentricity of manner, particularly when they occur in a religious assembly.

While ignorance may not foreshadow the fruits of godliness, nor crude manners the discipline of the cross of Christ, still, we have reason in believing that if all the exhortations in prayer and teaching which tend to a spiritual life are to be confined within the circle of that class who never err in speech, then most assuredly the disciples of the gospel of good news will not want for space in which to act.

Corbett, in his illustrations of language, is said to have obtained most of his examples of false syntax from the speeches delivered in the British Parliament, but do we suppose for a moment, that these grammatical errors wholly destroyed the force of their arguments? Not far in the past, one of collegiate society while addressing an audience on the subject of education, was credited with more than a score of deviations from the rules of orthography and systematic construction of sentences.

Fortunately, most of these slight errors among the educated and uneducated pass unobserved. Hence, the potent influence of the revivalist upon the minds of his hearers, when he compares the dealings of the members of the strictest evangelical churches with souls, to the meanness and selfishness that exist in the traffic of this world's goods. He says that the ministers in these same churches may preach their intellectual sermons as smooth as an icicle and fully as cold. Few would stop to recognize an error of speech,

under the infliction of such a direct shaft.

Another writer, after making an extended display of words concerning the Shakers, says that there was something in the woman, Ann Lee, that made her more than woman. "Without an eloquence which is born of language and the gift of oratory, this unlettered woman could make her hearers literally wet the floor of their meeting-room with their tears."

But our very worthy disciple of Lindley Murray has also learned that Ann Lee, in some of her remarks, violated one or more of the unvarying rules of syntax, which warrants him in saying, that "Her exhortations made sad havoc with the rules of grammar, but they were models of forcefulness and fervor."

We can hardly conceive wherein lies the beauty or even propriety of that form of expression which accords to the speaker "models of forcefulness and fervor," while at the same time they are making sad havoc with the "rules of grammar." It seems very much like having an inclination to find fault with somebody or something, and this time it happens to be on the subject of religion.

Grammatical precision may be one of the most beautiful attainments in the anticipated language of the angels, and in our making speech, a lovely and heavenly gift. For this attainment every young person should aspire; a neglect by waste of precious moments, will render them culpable before God.

But with all the care that we may possibly exercise in this branch of education, it would be the height of folly, to defer all action till the day of our perfection. The wise, clearly-defined admonition, which the Savior set forth in the parable, when an unprofitable servant buried in the earth (in the selfishness of his own life) the gift which God gave him, should be indelibly impressed upon every mind.

Christian Culture. No. 4.

WM. H. BUSSELL.

LITERATURE.

Character is formed, partly, by the influences which affect us. This is a simple truism, yet of the utmost importance to human welfare. Bodily health depends as much upon climatic influences, upon the food which the system demands for the maintenance of its vigor, as upon the care of the individual to act in accordance with the laws of health. The best constitution is often undermined by exposure to certain atmospheric conditions, though the greatest care may be taken to guard against deleterious influences. It is just so with mental and moral health.

The literary atmosphere seems almost as widely diffused as that invisible substance which surrounds the earth, enveloping all with a garment of multiplied and varied folds.

Literature, of whatever kind, is of human origin, and, like everything else human, is of varied character. The term is here taken in its broadest extent, embracing not only the books and periodicals to which that name is commonly applied, but also all others, whether styled political, scientific, or religious. All of these classes have their objectionable features; not all equally offensive, by any means, for some are comparatively harmless, while others are, to the last degree, pernicious. They all have their excellencies, also, and these alone, of course, can be of any service in genuine culture.

Religious literature is a stream having its sources in remote antiquity, of diminutive size at first, but becoming deeper and broader all the way down through the ages. In the course of time, certain writings, as the Veda of the Indians, the Zend Avesta of the Persians, the Koran of the Mohammedans, and the Bible of the Christians, acquired a character of sacredness beyond all others, either because their authors declared them to have emanated, directly or indirectly, from the Divine Mind, or because long use as religious teachings gave them that character. The Christian zealot regards his Bible as pre-eminently sacred, and the only one of all religious books meriting the title of God's Word. Thus the poet Cowper:

"All truth is from the sempiternal source
Of light divine. But Egypt, Greece and Rome
Drew from the stream below. More favored we
Drink, when we choose it, from the fountain
head."

But error, wherever found, cannot give genuine culture. The *christian* name is no better than any other if it does not represent absolute truth, or, in its primitive simplicity, embody a greater number of essential truths than any other. If the teachings of Jesus proclaim the true character of the Divine Being, then many utterances found in the Bible ascribed to God himself, must be pronounced erroneous, no matter what degree of sacredness they may have acquired by age, because they do not accord with those teachings. The life of Jesus is to be regarded as a true life, because it truly sets forth the infinite and all-attracting love; and, as a necessary sequence, all others differing in their essential characteristics from his, are not to be taken as models upon which to form true character. It is not necessary to point out the discrepancies between many of the teachings found in portions of the Bible and those of Jesus. Every one who is sufficiently imbued with the Christ spirit, and exercises the discriminating power which its inspirations give, may easily perceive the difference. Such may well ask—

"Is Christ the abler teacher," or the Book?
"If Christ, then why resort, at every turn,
To Moses, or to Solomon, "for wisdom short
Of man's occasions, when in him reside
Grace, knowledge, comfort—an unfathomed
store?"

By following Moses rather than Christ, and misunderstanding Paul, who abandoned the former in favor of the latter, superior teacher, many theologians since

Christ's day have promulgated some of the absurdest theories of religious truth that have ever been presented to the human mind for its acceptance.

Thus did some of the "Christian Fathers," so called, in the early centuries of the Christian era. Notably so did the Reformers, who broke lances with their Catholic opponents but a few centuries since. And so all along from their times to the present, from their pulpits, by written or extemporaneous discourse, or by published pamphlet or ponderous tome, theologians of various names have instilled these so-called Christian doctrines into the minds of the people. The shelves of many of the great libraries in Europe and America groan under the burden of accumulated errors. Well would it be if all the groans caused by error were confined there!

The Christian in the World.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So in like manner the Christian is not ruined by living in the world, which he must needs do whilst he remains in the body, but by the world living in him.

The world in the heart has ruined millions. How careful are mariners in guarding against leakage, lest the water entering into the vessel should, by imperceptible degrees, cause the vessel to sink. And ought not the Christian to watch and pray, lest Satan thus entering in, bring him to destruction, both to body and mind? The world and the things of the world press upon us at all points. Our daily avocations—yea, our most lawful enjoyments, have need to be narrowly watched, lest they insensibly steal upon our affections, and draw our hearts away from God.—*Church Union.*

Shaker Burials.

LOUIS BASTING.

There is just now much agitation,
Much study and deep cogitation,
Upon the subject of cremation.
The press its witty arrow sends;
The pulpit, too, its thunder lends;
And doctors sagely shake the head,
About this business of the dead.
But since each dog must have his day,
May not the poet have his say?
All men therein are interested,
For soon or late all will be tested,
By some *post mortem* operation,
Regardless of their inclination.
Man, influenced by religious thought,
His welfare, after life has sought,
In realms of blissful ecstasy,
Through time and all eternity;
And since he loved his body well,
He takes good care of the old shell—
He thinks 'twill resurrected be
When Gabriel sounds the *reveille*.
Meantime he seeks the grave's repose,
There quietly to decompose;
Drinking deep of Lethan slumbers,
Sleeps away life's sorry blunders.

Strange customs in the world prevail,
The dead by different routes make sail,
To regions of perpetual bliss,
Or—where the clime oppressive is.

Egyptian mummies are well known,
In every museum they are shown.
The Parsee builds a tower high,
Whereon his worn-out corpse might lie;
In life he's kind to every beast,
In death he gives himself, a feast
To all the birds who cleave the air,
Who choose to take their luncheon there.
According to his country's style,
The stately Roman's funeral pile,
Composed of precious woods and spice,
His body's parts would analyze.
The Indian of the western plains,
All ceremonious pomp disdains;
On scaffold rough, in blankets rude,
His dead are left to solitude.
The spot where sleeps the pious Jew,
All members of his tribe eschew;
Though bound for heaven—or for tophet—
"It is unclean," so says the prophet.
The Moslem is content to die,
When sure he will towards Mecca lie.
But what's the custom of to-day?
How do they treat those molds of clay?
Compelled by truth we're bound to say,
That *folly* seems to bear the sway.
In rosewood coffin, silver-plated,
Velvet-lined and satin-braided;
On flashy hearse, 'neath waving plume.
They bear the dead man to his tomb;
And by the length of the procession,
Men judge the worth of his profession.
Comes last of all but least of sense,
The costly monument's expense—
Proclaiming to posterity,
Much vanity, less piety.
With millions squandered on the dead,
The poor must starve for want of bread.

The Shakers, hating vain display,
When their beloved ones pass away,
Make short and simple preparation,
Void of all worldly ostentation,
In simple robes, but without stain,
In coffin neat, unvarnished, plain,
They bear the whilom house away,
Wherein the spirit used to stay;
And singing a sweet song or two,
They bid their friends farewell, adieu.
The traffic of the undertakers,
Would not pay well among the Shakers.

Now, in the coming dissertation,
I want to prove from observation,
That in the grand concatenation
Of things, man also has a station
In common with the known creation,
Which he should fill, *sans* hesitation.
Although pre-eminence we've won,
Of nature's household we are one;
Her laws, in truth, we must obey,
Or her dire penalties shall pay.
All living things organic are,
Most of their forms come from the air;
The rest, like in old Adam's day,
Is nothing but your common clay.
All life depends on atmosphere;
Its composition, it is clear,
Must stay unchanged, or desolation
Would follow from such violation.
Now carbon is of greatest need,
Without its aid, we should, indeed,
Cease to exist and pass away,
Like mist before the solar ray.
Hence, when completed are the missions,
Of man and lower sub-divisions,
The organisms are dissolved,
New life therefrom to be evolved.
And thus it is that we must give
Our lives, that others, too, may live;
And to accomplish that decree,
Th' imprisoned carbon must set free:
That purloined carbon to return,
We needs must have the body burn.
The work that in the grave goes on,
Oxygen's agency has done;
And whether burned in fire's flame,
Oxygen's action does the same.
But when we burn with fire, the gas
Goes upward into air, whereas
When taking place below the ground,
In nutriment it will abound.

Roots will absorb it, plants will grow,
And by their luscious fruits will show,
That God will write an epitaph,
More glorious than man's epigraph,
Traced by his feeble hand on stone,
To mark decaying flesh and bone.

What, then, shall be the disposition,
Most in accordance with provision
Of nature, best for the public health
And for the country's greater wealth?
By every grave plant we a tree,
From forest or from nursery:
Its shade will cool, its fruit will cheer,
And the departed ones, so dear,
From their abode the work will bless,
That tends to human happiness.
While thus the dead we most respect,
The living ones we don't neglect.
Mt. Lebanon, N. Y.

An Analysis of Human Society. No. 2.

DANIEL FRASER.

Having classified society according to the organic law of each, and defined the phases thereof, I will now proceed to analyze society, and again inquire:

First,—What are the primary atoms of human society? Man and woman are the primary atoms of human society.

Second,—What are the forces of these atoms as regards the formation of society?

Their most potent inherent force is an affinity to unite and form matrimonial relationships. This force may be called the animal force, for all animals, in common with man, are its subjects. They all marry as does man.

Third,—The above force is the objective, but what are the inhering forces of each atom? The inhering forces in each are dual; one is represented by animal emotions, the other by divine emotions—benevolence, goodness. There is also a neutral force: the intellect; it is not emotional; it is a servant to either force. These forces are the magazines of human power.

Fourth,—What are the products of the action of the objective force?

The product of the action of these atoms is the Adamic community, consisting of father, mother, and their children. When the offshoots have matured, they fly off to fulfill their destiny, as their parents have done. Here we find, first, a force to form a community; second, a force to disintegrate the same. And again, a third force, repelling any coalescence with every other such community. Hence family distinctiveness.

Having arrived at a knowledge of the forces which create the family relationship, limit its extent, and maintain its distinctiveness, we become possessed of a base of operations, to weigh and measure what they are able to do, and what they are not able to effect.

The forces of the physical world are, to some extent, controlled and modified by man, but he cannot change them essentially; whatever form they may assume under his hand, they continue to bear a strict relation to their primary forces. So man or woman, on the Adamic plane or sphere, can be trained, till a great change in the common acceptance of the term has taken place.

But, on examination, they are essentially the same, and bear a strict and true relation to the above forces, and to the sphere thereof. And any attempts of the subjects of said sphere to raise themselves out of and beyond the power of the forces thereof, by the aid of said forces, must prove a nullity. Hence the formation of communities, embracing a number of families, recognizing the forces alluded to, have all died out, or merely linger along. And so long as the primal forces remain intact, the same results will attend any attempt to establish communities having goods in common. First, because families do not coalesce. Second, communities having goods in common do not admit of a plurality of centers of affection. And, third, utterly rejects the distinctive element. Therefore, Adamic families are incapable of forming communities having goods in common, being under the power of the forces of animal, emotional life, represented by the propensities. Said forces and propensities, being incapable of manifesting divine, emotional life—incapable of forming a universal brotherhood, having one center of affection—God.

Seeing there is not a kingdom recognized on earth, where the divine, emotional force predominates, and has taken the mental force and subdued the animal in man, and brought forth an order of society, with law, order and a civilization corresponding thereto, perhaps we may find a single individual who may have focalized in himself such a kingdom.

On looking over the past, we find one individual who states "That his kingdom is not of this world, and that his subjects will not fight." Here are encouraging indications. But what are the forces by which this Nazarene purposed to create and vitalize his kingdom? He says, "Call no man on earth father." Here he abrogates the order of the earthly father—the husband, and of course the wife—the mother. Indeed, so far as his kingdom is concerned, the whole procreative order. And the reason is, "For one is your father, even He who is in Heaven"—one center of affection—God. And in his own life, Jesus, on this point, gave a practical example, and said, "Those who do the will of my Father who is in Heaven, the same [all humanity in that state] is my mother, sister and brother." Here is a new relationship. His Father is in Heaven—in a heavenly sphere; and those who do the will of his Father—whose every word and act are in harmony with the Father, are also of that sphere, whether they be in a mortal body or not. Here we find that love to God is the vitalizing element, or creative force of Christ's kingdom. And love to those brought forth by that force, brings forth a universal brotherhood—the divine order of human society. Such a kingdom will not be of the world, neither will its government stand in physical power, nor operate by force after the manner of the kingdoms of the animal man.

The germ of the Adamic family is very limited in its unfoldings. The germ—love to God, in its unfoldings embraces all humanity. And the voice of that unfolding, is ever, "Whosoever will, let him come" and inherit the divine life, and the true and good flowing therefrom.

Where the life and love of God is shed abroad in human spirits, there is no need to manufacture a community having goods in common; it springs up of itself, and is the result of the internal forces of divine relationships.

Here we find focalized in Christ, first, a force to create a universal brotherhood; second, a force to destroy the organizing affinities of the Adamic relationships. Wherever two or three are gathered together in the power of these superior forces, there will be law and government, and an ultimate civilization that eye hath not seen nor ear heard, neither hath it entered the heart of the Adamic man to conceive of.

In conclusion, the divine—the Shaker order of human society, and the Adamic, will run parallel through the ages. The latter is the boyhood, the former the true manhood of the race.

Shirley, Mass.

Place your Affections on Things Above.

ISABEL E. PATRICK.

I am persuaded to believe this is worthy of our sincere attention. Now, while we are young and active, and have the power to please ourselves, is the time for us to decide whether we will deny ourselves of little self-indulgences—momentary pleasures—to secure an interest in the kingdom of heaven. If we resolve to follow our own inclinations, which lead into sin, the pain of remorse, instead of unalloyed pleasure, will be our portion. Hence, it should be the object of our immediate concern to travel the self-denying path that leads to heaven. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." I believe we shall be heirs to true riches if we take up a daily cross against the multitude of evils which beset us to try our faith; and which, perhaps, we should not so clearly comprehend, did we not often experience the bitter with the sweet. If we endure all light afflictions, to obtain a place with the righteous, we have the assurance of immortal gain; a treasure superior to worldly honor, wealth, or fame. To make a willing surrender of our own desires, and conform to the requirements of the gospel, wisely calculated to save us from all impurity, is a work well worthy our highest aspirations and earnest struggles.

A three weeks' meeting is to be held at Shawshen river grove near Boston about August 1, and pressing invitations come to this office, asking that the Shakers be fully represented. We commend this call to the attention of Novitiate Elders.

What shall I do to be a Shaker? No. 5.

HENRY CUMINGS.

In attempting a reply to the oft-repeated question, we are prompted to ask: Do you really wish to be a Shaker? If the honest answer to this assures us that you seek simply a home—a home of quiet and seclusion, exempt in some degree from the burdens and responsibilities of ordinary life in the world,—or if for any merely temporal or worldly consideration, we would say, these are not the objects of our association; and with these motives alone in view, the probabilities are that you will not obtain the satisfaction you seek. Yet as you wish a further acquaintance, aside from religious convictions, we can accept you experimentally, that you may have the opportunity to study the principles upon which these Shaker institutions are founded, and learn of their practical application. Being as they are religious institutions, the by-laws, orders, and disciplinary requirements, by which the members are controlled, are framed with a view to make possible and practicable a truly christian life—the ultimate realization of that which saints and seers, good men and prophets, of all ages, have been looking forward to, and prayed for, with the most fervent and devout expectations. But, you ask, what are the conditions or the first steps to be taken toward the attainment of such a result? The first step in the work is an open, honest confession to God, before those who stand as his ministers, of every known sin, of whatever name or nature.

The object of this confession is twofold. First,—Humiliation and self-abasement of the proud spirit of man. Second,—The union and relation it opens to those who have passed through the same work, having proved its efficacy, and who are thereby led to leave the practices of a worldly life, and enter into that new and better life of christian purity and goodness.

The next step in the course, is the giving of one's self to God in *consecration*; a condition rather the result of growth than one to be reached by an instantaneous impulse or desire to do so. One may feel determined to give all to God in a general way, but when this resolution comes to be put to the test of every-day life, it is apt to prove a more difficult undertaking than was anticipated; and not having learned to wear Christ's yoke easily, it galls, and cramps, till often the candidate who enters the work with earnestness of purpose, is almost ready to exclaim, with Bunyan's Pliable, "If this be your brave heavenly kingdom, you can possess it alone for all of me." But the honest, earnest soul, who has started to run the christian race, determined to persevere, despite all obstacles, will not turn back, because "there are lions in the path." Having honestly confessed his sins, and consecrated himself to God, the result will be purity and uprightness of life. Not merely a purity which shuns a violation of the civil

aw, but purity of thought, word and action.

Following this course of life, there comes, as a natural sequence, peace, quietness, and love. "By this shall all men know that ye are my disciples, if ye have love one for another." If you become a Shaker, you will find this condition growing in you, causing you to love not only those who love you, but to love and "pray for those who despitefully use you and persecute you." This principle, carried into practical life, will bring you into that relation promised to those who forsake the ties and affections of the selfish life, for Christ's sake. It will make possible, the realization here, and now, of that kingdom of heaven which is declared to be "an everlasting kingdom, of whose glory and increase there should be no end." It will bring you into that degree of union with others, who are striving in the same way, making it possible for you to live the communistic or Pentecostal life, sharing the common home, common property, common brotherhood and sisterhood, and all the blessings of life, both spiritual and temporal. And only by striving to practice these principles, will you be able to endure the friction consequent upon such close association.

But, as you can see, this is a condition of growth, and costs much of selfish ends and aims. Are you ready and willing to make such sacrifices for such a reward? Are you willing to give *all*, that you may have lot and part in this holy relationship? If you can decide that the earthly life has nothing to offer that you would not be willing to give in exchange for a part in this heavenly inheritance, then, we say, "come and take the waters of life freely." The same cross, the same self-denial, the same consecration to God, that has made saints of those who have gone before you, will, if persistently and honestly lived and borne, develop for you the same christian character, and you shall know the whole truth, and be governed by its principles in all the transactions of life. To every such honest seeker we always say, "Come and share with us, in all our joy or sorrow, comfort or burden; in all the blessings, spiritual and temporal; and we ask and pray, in all sincerity, that heaven may bless you with that gift of true conviction for sin, and determined purpose to lead a truly christian life, that you may have cause to say, with one of old, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.'"
Enfield, N. H.

A BEAUTIFUL IMAGE.—A deaf and dumb person being asked to give his idea of forgiveness, took a pencil and wrote, "It is the sweetness which flow-ers yield when trampled upon."

CALUMNY is the shadow of merit, and though it ever follows, it never overtakes it.

"By their fruits ye shall know them."

JAMES G. RUSSELL.

Not flowery sentiment in pulpits spoken,
Nor great profession of the higher life,
Not forms, nor creeds in any way betoken
Results accruing from the christian's strife.
Words are but sounds, with emptiness of meaning,
When uttered by the mere professing saint,
Whose real life is evidently teeming
With unregeneracy's woeful taint.
By this shall all men know that ye are surely
My followers, said Jesus, if ye bear
The fruits of righteousness by living purely
The life attained by watchfulness and prayer.
Not all the massive wealth that earth can render,
Nor all the show within her halls of lore,
Nor costly palaces of gorgeous splendor,
Can ornament beyond this transient shore.
And nearer still we face the truth asserted,
When we accept the words our Savior spake—
That worldly riches render life perverted,
As sacrifice to Mammon's god we make.
We cannot enter into joys celestial—
Though ushered into immortality—
When bound in spirit unto things terrestrial:
True happiness consists in being free.
Divested of all worldly loves and pleasures,
Regenerated into life anew,—
In heaven laying up eternal treasures
Where thieves can never steal by breaking through.
Yet even here, before we pass the river,
That separates the spirit-world from ours,
We may commence the strife that will deliver
Eventually the soul from Satan's powers:
For heaven is condition, not location,
And Godliness, the fortress of the soul;
Protection from the world is not salvation,
But living works that make the christian whole.
Salvation's door is free for all to enter,
Who would from slavery be free indeed,
There's nothing here to risk, no doubtful venture,
For Christ is our defender and our lead.
By taking up the cross of self-denial,
And bearing it each passing day and hour,
However great may be affliction's trial,
We shall prevail by God's eternal power.
Then let each soul whose motto is salvation,
Unflinchingly abide the glorious strife,
And win the laurels of emancipation,
The heavenly blessings of eternal life.

Home Work.

SARAH L. SAWYER.

Good breeding is something we may have without money and without price, by a little attention and a careful regard of others' feelings; by an intuitive feeling of delicacy, with "Do to others as we would that they should do to us" the golden of all rules. O, that we might inculcate into our hearts a proper regard for others. We are sowing seed for eternity. It will be our sorrow if we do not improve the opportunity. God grant we may believe in season, before it is too late. Repent of our sins with a heart-felt sorrow, or we may be left to exclaim, in the bitterness of our souls, "The summer is past, the harvest is ended, and my soul is not saved." Let us subdue our vile passions, which bring death to the soul and sorrow to grieved hearts; making shadows instead of sunshine. May we make beautiful, heavenly sunshine wherever we go. If we think we cannot do any good, may we do no harm; and if we

think we cannot bring sunlight to darkened souls, may we be sure to bring no shadows. We need to search the gardens of our own hearts, weeding out the noxious weeds which choke the growth of the soul, and which will keep us out of the kingdom.

Enfield, Conn.

Time's Lesson.

Time to me this truth hath taught,
'Tis a truth that's worth revealing;
More offend from want of thought,
Than from any want of feeling.
If advice we would convey,
There's a *time* we should convey it;
If we've but a word to say,
There's a *time* in which to say it!
Many a beautiful flower decays,
Though we tend it e'er so much:
Something secret on it preys,
Which no human aid can touch.
So, in many a loving breast,
Lies some canker-grief concealed,
That, if touch'd is more oppressed,
Left unto itself—is healed.
Oft, unknowingly, the tongue
Touches on a chord so aching,
That a word, or accent wrong,
Pains the heart almost to breaking.
Many a tear of wounded pride,
Many a fault of human blindness,
Had been soothed, or turn'd aside,
By a quiet voice of kindness!

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

Shall we have a Revival?

Let *us* have a revival. A Shaker revival means so much, that none will wonder that its coming has been exceedingly slow. Who need a revival more than we do? and how long can we bear to be without one? We hear very many voices, answering correctly, "No longer." Our revival means "*more of Christ*," and can have no reference to any literal creed. A want of growth is stagnation; and this means more than death. Growth, with us, is not necessarily defined by numerical figures, but by spiritual exertions with what numbers we now have. A revival will not necessarily take us back to the demarcations of our faith and its constituents of an hundred years ago; but it will demand the consideration of what is right, what is pure, what is just, what is duty for brethren and sisters in Christ to-day! None ask us to go back and begin the work as it was begun a century since; with its meager surroundings and unattractive accommodations; but simple, gospel faith and justice demand goodness on our part; a purity exceeding earthly conditions; and a love for one another superior to the best demonstration of the golden rule! Will not such a revival of gospel principles reburnish us, and with increasing brightness? And where is the cause of such a want of revival? As "*love* is the fulfilling of the gospel law," so the active principles of love, earnestly engaged in, will remove and dissipate every hindrance

to a revival among us, and such an one as will inspire us to love one another *better* than ourselves. Say what any please, selfishness is the bone of our dearth, and this dearth, without a revival of principles that are death to selfishness, means more than our dwindling, numerically speaking. A revival of love for the unselfishness of the Christ-life, means a resurrection of ourselves and comrades from all mere sensual indulgences; and a working faith for the redemption of those "not of our fold, as yet." It means, "be what we are called to be," and so let our lights shine, that all may see and love our superior life. Let *us* have a revival! If we would make converts, let *us* be thoroughly converted. If we would make others feel Christ, we must feel and have Christ ourselves. While tens of thousands are renewing their resolutions to a faith in Jesus, let us, gospel friends, and all who love a pure religion, renew our resolutions to a work of Christ in us, that will manifest, through us, deeper concern for the purity, peace, and love of Christ in the household of faith; and give evidence, by our confidence and love for one another, that Christ is here, which will draw the attention of all the world unto us! Shall we have a revival?

Shaker Faith and Practice.

To the man or woman who strives for an earthly competence, indifferent as to the future, so long as present comfort is secured, Shaker life must appear strangely phenomenal. All the comforts of the world seem removed from Shaker households and Shaker lives! Instead of this being the case, let us give a correct understanding. A Shaker looks upon this life as a preparatory condition for another. The engagement of "living while we live," in the fullest indulgence of the passions, we know adds bluntness to our spiritual perceptions and sensations, and we cheerfully relinquish the less for the more valuable. A Shaker, with such feelings and knowledge, could not engage in the various indulgences common to earthly men and women, nor with any pleasure! What these latter term pleasure, in selfish, sexual, scor-tative loves and lusts, would be hell on earth, and everywhere else, to the Shaker! Nor is it because we have been taught that Jesus, his disciples, our founders, and our present leaders live virgin, self-denying lives, that maintains a faith in us, that strengthens us to live likewise. Personal experience—a baptism from the Christ heavens—leaves no room for doubt, that though others take what course they please, as for us, they *must* grant us the right of virgin celibacy, or we shall have plenty of hell upon earth. You worldlings pity us, because of our loss of the pleasures you are enjoying, little thinking how we pity you; and that we estimate your longest lives of fullest, sensual pleasures, unequal to the justification and happiness of our virginhood for

even a single day! You heap up riches; we lay up none; contented we to share together, and equally, the sustenance of this life. You die, leave your riches; we go hence, and take ours with us. Yours are earthly, changeable, soul-starving; ours are just as eternal, unchangeable and nourishing as yours are the reverse. As far as in us lies the power, we endeavor to practice *here*, what your imaginations, educations and hopes picture to you as the works of a *future* heaven. It is easy to perceive that you *must* change your practices, to live as the angels do. It is as easy to perceive that we are *now* living after the manner of those resurrected souls who form the company with whom you have great expectations to associate in the future! Did you never think of this? If we, the Shakers, and our practices of virgin celibacy, peace, communion of interests, general and particular freedom from sin, are distasteful now, what is ever going to change your views and create a love for these practices in the future world? Strange it is, but none the less true, that while nearly every denomination of religious people is diametrically opposed to Shaker life and practice in this world, all agree that the place called heaven is peopled with angelic beings who live extremely like the Shakers! While nearly every denomination professes extreme faith in Jesus, nearly all lose sight of the fact that Jesus lived, and lives now, just as the Shakers do! and all are soon to learn that Jesus' life is the element, and only saving element, upon which they can rely for their salvation. We believe in BLOOD, Bro. Moody, but it is a blood, that means, every time, the LIFE of Jesus—hence, ours is not a bloodless religion. We are a simple, childlike people. Content to know and feel a Christ in our daily lives, we have our Savior with us. And without the cross of a daily self-denial against the bad and good of an earthly, un-Jesus-like life—without a continual testimony against the elements of the world—the lusts of the flesh, of money, of lands, of buildings, and all mere creature comforts, we never can be saved, though a thousand Jesuses suffer crucifixion yearly, popes, bishops, ministers and churchal creeds to the contrary, notwithstanding.

EDITORIAL NOTES.

Every liberal, genuine Shaker looks with large interest upon the numerous revivals of the religious elements in our country at the present time. Every conversion from bad to better, from good to very good, is of the gospel of Christ. What though this conversion does not embody the particular essentials of the Christ-life, which make us his peculiar followers, is not every *approach* to the religious life of Jesus, a definite, gospel conversion? The gospel of Christ ante-dated Jesus. The people must first be convicted of, and converted from their *sins* before the

clearer light of the *New Creation* can effect its work of conversion from the *good* of the old to the *superior* life of the new. Let us pray that all the people may love Jesus *so* well that they will never rest satisfied until they make the distinguishing features of his life their love and life. Then, O, how they will love the Shakers!

A Canadian divine has been giving the people of the provinces some very plain talks upon balls, nocturnal dancing, etc., and very justly attributes much of the sins of seduction, lascivious crimes generally, with the "beslaved clanking of lustful libertines, ready to pounce upon virtue at the first opportunity," to the designing intrigues of co-sexual dancing. He created quite an uproar,—quite a flutter upon the hit birds,—when he told of the Turk, who, after witnessing a waltz, asked: "And what followed?"

We commend these labors of the Rev. McDonagh, even at the expense of a seeming inconsistency. Some portion of our Shaker worship is called dancing; but its every intention is the very reverse of the "beastly, lustful, envious and murderous" practices to which he alludes, and for which purposes balls, etc., were inaugurated to encourage. Introduce Shaker testimony once into a ball-room, and there will be a scattering of forces, accompanied by an embarrassment unequalled even by the discovery of sheep-stealing! If we dance, we do so to intensify our hatred to the flesh; and each sex, on its own side of the house, rises in the dance quite superior to any thoughts, even, of carnal contact or indulgence.

So far, Rev. McDonagh, you are a Shaker! God speed you.

Every uttered expression, of any diminution of Shaker influence in this world, having any guaranty of reason for the utterance, is an added count against the progress of christianity. The basest charge that has been made for years against Shakerism is, that it too literally, *too really, too nearly* represents the life of christianity's author, to be at all agreeable to the senses! Who would lend a helping hand to progress the christian cause, should not be deterred by an acquaintance of the similarity of the lives of Jesus and the Shakers! Lend a hand, regardless of prejudices.

Among many other foolish controversies agitating pulpit acrobats to-day, the monstrous *Trinity* doctrine is very conspicuous. The Unitarians perform feats of remarkable agility, demolishing, to their satisfaction, the triune theory; and the Trinitarians, in turn, attempting to outdo their adversaries in their every endeavor. If these silly people would all read and ponder Romans 1:20, they would, we should hope, agree to drop their sophistries, and simply learn that God is *dual*—male and female—after whose images were created Adam and Eve, and all things else, "from the

creation of the world." "Except ye become as little children," many of the simplest truths will be subjected to the mystification of learned magicians, or performing ministers.

Our mission, through THE SHAKER, and otherwise, is to shed light in dark places. To be a reminder to the people of "the way, the truth and the life" of him, "In whom was *life*, and *this life* was [and is] the light of men." In the hope and belief, that in this world of thousands of millions souls, and among the millions disembodied, there may be some who are hungering for the life-influences our faith imparts; and to whom illustrations of these influences will be the grand desiderata—for these objects only, THE SHAKER lives. Those who sustain it do so with no expectation of full recompense; but in this support, as in many other respects, the Shakers are proving themselves the best friends of humanity, by giving up their worldly, selfish lives, to take up unworldly, christian practices, which are as eternal as the heavens, and the "salt" of the earth.

Spiritually Enlarged Mankind.

SPIRITUALISTS: What inferences can be drawn from the prophecy of Andrew Jackson Davis, when he says: "When mankind shall have become spiritually larger, and finer in body, they will have fewer and fewer children. Down in the lower stratum of society, behold how populous! Take the early races, they propagate rapidly! Earth's mothers have been broken down by their exceedingly numerous progeny. Rise higher in the scale, and the married have fewer children and less frequently. Rise still higher in the mental scale, and you can easily believe the time will come that reproduction will cease! There will then be fathers and mothers with their descendants, and the progeny will become as angels, neither marrying nor giving in marriage; having risen above the mission of reproduction. The cerebellum, I repeat, will one of these days cease to have any furniture with reference to reproduction! The finest and most poetic and spiritual minds gather nearly all their propagating power and essences into the front brain and top faculties. Only friends to truth dare to speak the whole truth on this subject."

GOOD READING FOR EVERYBODY.

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

"But if ye bite and devour one another, take heed that ye be not consumed one of another."

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."

"Let us not be desirous of vain-glory, provoking one another, envying one another."

COAL-ASHES are proved to be very valuable used around pear-trees.

THE CHILDREN'S GROTTO.

MY DEAR CHILDREN: Let us enter the Grotto with feelings of sincere reverence for all that is good. It is a pleasure for me to think of you all as very good children; and if you answer affirmatively to this description, then my present subject will be appropriate and comforting to you. Every good parent loves his or her children the better for every added manifestation of honesty; whether the manifestations are the commission of good deeds, correction of mistakes, or failure to make mistakes. "HONESTY IS THE BEST POLICY," has been repeated for ages to children, that they might learn that it is as good for their whole lives as at the present. It is the aim of this little talk to explain why it is the best policy, and why, instead of honesty in all things being a dread, it should always be a pleasure. The story of "George Washington and his hatchet," is kept alive by repetition, because of its beautiful conclusion; and as with this story, so it is and will be with every honest word and way with you. Even if you are very good the most of the time, you will carelessly or purposely at other times do or say that which is wrong, as my experience with the best of children has proved. When you have done or said anything that is wrong, the question with the good child is: "WHAT SHALL I DO TO MEND MY MISTAKE?" I will tell you: Be honest, be even better than Washington, do not wait until you are found out, go at once, resolutely, but sorrowfully, and tell your parents or care-taking friend, just what you have said or done. Do you think: "I am afraid? ashamed? what will my mother or care-taker think of me?" My dear children: afraid of what? ashamed of what? will mother or care-taker think of what? Dismiss at once and forever such thoughts, for they are untrue and dishonest. Your friends know you are liable to make mistakes and very likely just what those mistakes will be, and when you go directly, or at the first convenient season, and truthfully confess your faults, even if you go ten times in a day you will ever find a warm place in the hearts of your parents or friends. Perhaps, to help you to do so no more,—this is what is meant by repentance,—they may impose some punishment upon you; but, by your confession, you have taken the sting and dread out of all the punishment that may be inflicted; and this will ever be light and easy compared to the needed and merited punishment of the dishonest, unconfessed child. By your confessions, you show a willingness to punish yourselves; and this punishment of confession, you should understand, is the best of help over all hard places in life, over evil habits, over all inclination to wrong, and into the happiest condition of noble manhood and womanhood, that has ever been discovered. One of the ancients raised his arm to strike his servant; but instead of striking him, held his arm aloft, and when found an hour afterwards with his arm uplifted, he said he was punishing an angry man! It has been Shaker counsel for scores of years to correct the mistakes of the day before going to rest at night. I know of no other practice that I could or would rather persuade you to enter into; for there is, my dear children, an unequalled nobleness in confession. Once when in Boston, speaking with some parents upon this beautiful custom among us, they expressed their extreme admiration of it, and determined to introduce it to their children at once. In return, I felt one sorrow for them; and this was when their brows clouded and their enthusiasm cooled at my remark: "If you would succeed well with the children, you must practice this rule yourselves!" Dear children, all the confessions and punishments and honors that come from these, are not for you alone, they are as necessary for us who are older and aged as for you. But here is where you have the advantage:

By confessing and forsaking your wrongs while you are young, you will enter into a course of life which demands no repentance, no change of heart. But from all who do wrongly there is the necessity of an honorable confession, and added to this, a repentance that changes the heart to the beauty of a pure, true Christ-life.

MT. LEBANON, May 4, 1877.

Dear Editor:—You have put a temptation before me, one that I feel I cannot resist, to write to you. "The child's prayer!" How beautiful the thought! How many innocent prayers have I put up before my heavenly Father to protect my soul from sin. When a bad thought enters my mind, what can do better than to drop upon my knees and raise my prayer to Him who has power to drive the bad spirit away. I thank you for that prayer. From your little friend,

JAMES E. HOWD.

A real Shaker girl's letter.

Dear Editor:—Enclosed find names and stamps for "Shaker Child's Prayer" for our little girls. A new prayer is to them a source of great delight, and all they can learn are adopted for their various needs. "Dear little angels, put a little crumb in a little cup, to feed a little lamb," is so short that our little Mintie says she "tan say it six times 'fore I dit up."

We little folks have become very interested in THE SHAKER, now that we have a "Grotto" in its territory; and I personally congratulate you in your successful efforts to have a living SHAKER to represent the truths we ought to embody in our daily lives. We want our paper, while it enlightens inquirers after our theology, to strengthen the weak; encourage the strong; guide the youth aright; be a solace to the aged; and be a living assistant to our every-day lives.

Thanks for remarks on "Common Error;" and please introduce more prominent points upon etiquette; for I sometimes think that by our reclusiveness we should be led to sanction some things that are really low breeding! Your article "What shall I do to be a Shaker, No. 1," I think is the best answer I ever read on the subject—so plain and truthful—unencumbered by the mystification of an endless theology! You probably do not need encouragement from such as your humble correspondent, but my appreciation may not be out of place.

Your sister,

AMELIA J. CALVER.

Mt. Lebanon, April 1.

What not to do in a Sick-Room.

Do not wear a starched garment, nor anything that rustles. Avoid all little noises, like the sudden shutting of a door, and the creaking of shoes. Sometimes the rocking of a chair, or passing the needle in and out of work, or turning over the leaves of a book or a newspaper, makes the difference between comfort and misery in a sick-room. Do not jar the room by treading heavily, nor the bed by leaning against it—above all things never sit on the bed.

Never wake a sleeping patient unless under the physician's orders to give medicine or nourishment or to change a dressing.

Avoid all uncertainty and strained expectations on the part of the patient. Keep his mind as quiet as possible. Allow no whispering—and even a low tone is far less objectionable than a whisper, which the patient involuntari-

ly strains his attention to hear. Ask no more questions than is absolutely necessary, and never force him to repeat a remark. Never speak to him abruptly. Do not consult him, but quietly make the changes you think necessary. Never tax him to make a decision upon anything if it can be avoided.

Never let a sick person see, smell or hear anything about food before it is brought to him. Let each meal be in the shape of a pleasant surprise. Let the food be served with dainty neatness.

Never let the patient's head as he lies in bed be higher than the throat of the chimney, except for an occasional change of posture, or in diseases of the respiratory organs. Thus he gets all the pure air there is. His head should not be higher than the window and placed so he can see out of it. Let the sick-room be the brightest in the house, and give admittance to all the sunlight the weak eyes can bear.

Do not open and shut the door often-er than is absolutely necessary. Do not mislay things so as to be obliged to hunt for them at the moment of wanting to use them.

Do not allow a place in the sick-room for flowers emitting a powerful odor, such as tuberoses and hyacinths, but other than highly odorous flowers are often beneficial. Place them where he can see them without much effort, and remove them at night or at the first symptoms of withering.

The bed should never be pushed against the wall. Let there be free circulation of air all around it, and space to go in and out without jarring the patient. Do not allow reading aloud unless the patient particularly asks for it, and then it should be discontinued the moment his attention flags.

A cheerful countenance in a sick-room cannot be too strongly insisted upon. Even if the nurse be tired, she must be careful to conceal it from her patient.—Ex.

BOOK TABLE.

THE TEMPLE HARP. We consider ourselves privileged in having perused—pretty thoroughly examined the above musical work. It is a wonder of neatness and novelty in its typographical execution. Instead of the usual round characters for musical notation, we herein have presented seven different characters, an extensive improvement upon the four that used to represent the style of years since, known as "patent notes." These seven are as easily learned as a b c, and instead of being any impediment to the use of those now commonly used, are really an assistance to their perfect rendering. We know whereof we speak; and though incompetent to praise the work sufficiently, would not fail of calling due attention. Beautifully printed, choicely selected, the whole work is a charming relic of to-day, which to have, is to be justly proud of. The price, including postage, is \$1.63. Address MILLER'S Publishing House, 1102 and 1104, Sansom St., Philadelphia, Pa.

ANALYSIS OF RELIGIOUS BELIEF, by Viscount Amberly. D. M. Bennett, 141 Eighth St., New York, publisher.

The enterprising publisher of this volume, has reduced therein two volumes, the cost of which has been \$18. The volume above

named, contains the London edition complete at about one-sixth the London selling price. For depth of research, for clearness of reasoning, for honesty in rendering conclusions, the Viscount herein stands unrivaled. Those who know how to read the works of great minds, and thereby partake of the glory and freedom of their thoughts, will want this volume. Viscount Amberly was the son of Lord John Russell: his means for analyzing his subject were unrestricted, and for a monument, few could wish a nobler one than he has left in the "Analysis of Religious Belief." Want of space forbids our love to linger in its praise.

THE PSYCHOLOGICAL BASIS OF RELIGION: S. R. Wells & Co., 737 Broadway, New York.

This is a pamphlet of about forty pages considering the above subject from the basis of phrenology, and will answer satisfactorily to many minds, the question: "Is science in conflict with religion?" Price 20 cents.

We have heard so much of the "Monarch of the West" strawberry, that we have taken some pains to inquire for the benefit of our friends, as to its merits. It is a wonderfully prolific bearer; and while not so hardy in carriage as the Wilson, is valued higher in the market—indeed one third more Wilsons are needed to balance the prices obtained for the Monarch. If any wish for the latter, address E. P. Roe, Cornwall-on-Hudson, N. Y., who has thirty different strawberries and fourteen different raspberries, besides currants, gooseberries, blackberries, etc.

JOURNAL OF PROGRESS, Mobile, Ala., is the most wide-awake monthly upon agricultural subjects of any works at the South. Its miscellaneous columns give us prime information upon southern topics. Connected with the JOURNAL is a seed department, and from specimens received we can commend all others to be its patrons.

For sample copies of Dr. Guilmette's VOCAL PHYSIOLOGY, the greatest work on the subject ever written, send to this office, THE SHAKER, Shakers, N. Y.

We make our very best bow to THE AMERICAN SOCIALIST, Oneida, N. Y., for kindly notices of ourselves and founders. Its issues are models of the finest typography.

FARM ITEMS.

THE currant-worm is easily dispelled by rearing a few broods of chickens in the vicinity of the bushes.

GIVE Paris-green a wide berth until you have fully tested air-slacked lime, as a preventive and cure for the potato-bugs. Begin early in the season, and dust the plants while the dew is on, or after a rain.

LET every farmer know that there is no more useful medicine,—one so generally demanded,—than sweet-oil. For choking, bloating, etc., olive-oil is an indispensable necessity, and may be used freely without harm.

SAVE all the soot for dusting or manuring plants. It is a stimulus to flowers and garden-bushes, dispersing lice and bugs. Drench a half-bushel of soot in an hundred gallons of water, and use freely in conservatories or garden.

AGRICULTURAL journals are commenting extensively and favorably of the method of using the coulter on plows, as introduced by THE SHAKER for May. Some have had cuts made, illustrating the manner of affixing the coulter so as to give the drawing-cut. From what we know of this suggestion, we are confident every farm-horse and ox will render thanks for its practical enforcement.

FEEDING VALUES AND EFFECTS.—"Please state the relative merits or values of corn at \$2 per 100 pounds, oats at \$1.75 per 100 pounds, bran at 65 cents per 100, and barley at \$2 per 100 pounds, for feeding work-horses.

These are the prices of horse-feed here. How much bran will be equivalent to four quarts of corn? We have not produced enough corn or oats to feed our teams for a year. Our crop of wheat was good, and bran is cheaper than ever before here by ten cents per hundred-weight.—T., Fort Collins, Col.

"What is the relative value of oats and corn for horse-feed? Which is the healthier to feed alone, and which is the more profitable to grow for consumption on the farm, where all the manure which can be made is needed? Likewise, which takes up the most strength from the ground? And lastly, in cultivating and cropping an orchard of young apple-trees, eight to ten years old, which is preferable?"—Farmer, Meadville, Penn.

Basing the answer to T.'s question on the proportion of digestible fodder-constituents in these several articles of fodder, as determined by numerous experiments in Germany, we should have the following results: Calling the feeding value of one hundred pounds of corn 200, that of one hundred pounds of oats would be 175, of barley 190, and that of bran 175. Therefore, eight pounds of bran would be about equal to seven pounds of corn or four quarts of corn. In practice, the feeding value of bran may not come so near that of corn as is indicated by these calculations; but still there can be but little doubt that wheat-bran, at 65 cents per hundred-weight, is much cheaper fodder than corn at \$2, provided that the animals thrive equally well on both.

As to the comparative effect of oats and corn on the soil, in answer to Farmer, it is sufficient to consider that while the weight of an average crop of oats is but about 1600 lbs. of grain, that of a crop of corn is about 2750 pounds; and, therefore, even if we do not take into account the much greater weight of the stalks and leaves of the corn as compared with the oats, it is evident enough that the corn-crop must make a heavier draft on the supplies of plant-food in the soil than the oats. The oats would, therefore, in your orchard, rob the apple-trees of much less nutriment than would the corn; but, on the other hand, the cultivation that corn requires when it is properly cared for would be so beneficial to the trees that the evil of its greater exhaustive effect might be almost counterbalanced.—New York Tribune.

CARDING THE CATTLE.—A good idea, that of Bro. Tinkham, of the Green Mountain Freeman, to utilize the old worn up corn brooms in the cattle stables.

"We have seen people," he says, "card cattle when we thought neither carder nor animal much enjoyed it; the animal would cringe and shrink away from the card, and the carder would tear round and scold, because it did not keep still, evidently not thinking this was the only way the animal had of telling him he hurt. You never see a man rubbing his back against the door-casing unless it itches, nor do cows care to be carded unless they have the same occasion, and then not hard enough to make it a pain instead of a pleasure. We have found an old broom cut off up near the "tying" to be an excellent article for grooming cows, especially about the roots of the tail, where a card will not work; while not harsh enough to be painful, it will scratch nicely and reach where the card will not. About as much solid comfort as usually falls to the lot of mortals in this wicked world, may be taken by the man who loves animals in seeing them stretch themselves under his brush, or follow him about and poke their noses under his arm, or hold down their heads to be scratched, as natural as folks. Try the old broom, boys, and see how it works."

GUIDING STAR.

JAMES G. RUSSELL.

Enfield, N. H.



Glo - ri - ous light, so bright - ly gleam-ing, From the realms of bliss a - far; With trans - cend - ent

ra - diance teem - ing, Chris - tian, 'tis thy guid - ing star. May its glad - some glim - mers, peer - ing

Through the mas - es of thy way, Swell with joy, thy heart while near - ing Bliss - ful realms of end - less day.

2. Dangers oft may round thee gather,
Clouds conceal thy light from view;
Trust in God, thy Heavenly Father,
He will guide thee safely through.
He will be thy sure Defender,
Whatsoever may betide,
Never more to sin surrender,
God is thy unfailing Guide.

3. Never faint in times of trial,
Onward move with courage new;
Take the cross of self-denial,
With a purpose firm and true.
It is not the swiftest runner,
Nor the strong that wins the day;
But behold the overcomer
In the saints who watch and pray.

4. These shall find deliverance surely—
Victory over sin and death—
Those who walk uprightly, purely,
Heeding what the spirit saith.
Words of peace and consolation,
Cheer the spirit ever on,
Toward the goal of free salvation,
Where Redemption's prize is won.

EVERGREEN SHORES.

SALLY SLATER, aged 82, at Union Village, O., February 25, 1877.

At Pleasant Hill, Ky., March 19, 1877, CYNTHIA GREGORY, aged 80 years.

Also, 21st, CYNTHIA SHAIN, Sen., aged 78 years.

Also, April 16, SUSANNA REDMOND, aged 91 years.

At Mt. Lebanon, N. Y., April 10, LUCY ANN HASKINS, aged 41 years.

At Mt. Lebanon, N. Y., May 6, 1877, ELIZABETH BATES, aged 61 years.

At Canaan, N. Y., March 26, 1877, ELMIRA E. HULL, aged 24 years. [Crippled from birth, life here was of little worth to her. The following lines were found on her slate written two days before her departure. Ed.]

"Ah! can ye tell me what is death?
Speak sacredly, and say it is a real
And solemn thing to die; and say you that it
Comes alike to all, the just and unjust
Must answer to its call? But what is it?
Is it when the heart shall cease its beating,
And the pulse is stilled? when the eyes are
closed,
When the lips refuse to move, and the tongue
To speak, as it was wont to do before?
The spirit leaves its tenement of clay,
And soars from pain and sorrow free, above!
Aye, this is death, and yet 'tis life and love—
No night, but peace and happiness."

Society Items.

WEST GLOUCESTER, ME. The drought has occasioned a great deal of trouble in this section all the winter past. Failure to send obituaries direct, caused *errata* in Charlotte Thomas' age, which was 89; and Margaret Steadfast's residence, which was Alfred, Me. The measles have been very prevalent in this vicinity, but now abated. Efforts are being made to finish the Stone house at Poland hill, so long and greatly needed. Eight rooms now complete, with the addition of a beautiful meeting-room, 26 x 43 feet.

David Rittenhouse, the celebrated astronomer, who was skillful in measuring the size and determining the position of the heavenly bodies, found that a thread of ordinary sewing-silk drawn across the glass of his telescope would completely conceal a star. The finest fiber of silk would hide a distant star for several seconds. So the smallest speck of prejudice, or the finest thread of worldly policy or ambition, drawn across the lens of the mind, obstructs the light of divinest truth, and hides half the glories of the heavens. To see the spiritual world, we must keep the passions, cares, and loves of the earth

from the eye of the soul, as the astronomer wipes the dust and steam from his glass.

TRUE RELIGION.—We have made religion the performance of certain duties to the church; but it is doing the duties of life. A true religion sees the hearth as pure as the altar, and man as holy as God. I would not see a single true or holy thing made less true or holy. I would only place the crown of holiness on what nature makes sacred. I would not have life void of that tender feeling that rises into a hymn or melts into a prayer; but I would not see it counterfeited and made a mockery. We have been set the lesson of righteousness so long that worship is hardly more than throwing over the face the mask of pious expressions. Paul said, "Abstain from all appearance of evil." A higher counsel would say, "Abstain from all evil." We must obey the decalogue of conscience, not of expedience. Life should not be lowered to the convenience of our desires. It should be held to the mark of divine commandment.—L. W. K. in *New Age*.

LOSING FRIENDS.—Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another, or if we hold aloof from one for petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before the love grows cold! Life is too short to quarrel in, or to carry black thoughts of friends. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one when he comes.

Never harbor animosity toward a friend for a mere hasty expression. Forgiveness is a god-like quality, and a true friend is so scarce that he should not be repudiated on slight grounds; but those who injure you from "malice prepense" should be shunned as you would avoid a tiger.

End of half of Vol. VII of THE SHAKER.